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THE CHRISTIAN WORLD.

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EDITORIAL NOTES.

SECTARIAN APPROPRIATIONS.—There is now strong probability that such enactments will be passed by the present New-York Legislature as will prevent in this State any more misappropriation of the public funds to the support of sectarian schools, churches, or so-called "charities."—And surely any one who will thoughtfully consider the *sixteen-page Supplement* of our present issue will decide that it is high time for prohibitory legislation in regard to this gigantic evil. Within three years, nearly $2,000,000 in cash abstracted from the New-York city treasury and devoted to the uses of a single *sect !!!* Adding to this the value of the land grants heretofore made to this same sect, we have *the enormous sum of over* $5,000,000 *secured in one city* for the support of "our established church" !!! Amendments should be introduced into the *Constitution* of every State and of the United States which should for ever prevent any sectarian gift.

THE FRENCH BIBLE-CARRIAGE.—We find in the March number of the *True Catholic*, published by the London "Religious Tract Society," an interesting account of "The Bible-Carriage" and its peregrinations through France. Its sides are adorned with such texts as these in large letters : "Believe on the Lord Jesus Christ, and thou shalt be saved," and "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As the carriage traverses the country, Bibles are sold, and tracts and parts of the Gospels are distributed by its occupants to all who will take them. A few, indeed, refuse to receive them, and now and then a copy of a Gospel is burned before the eyes of the donors ; but in general the people accept the books not only respectfully but gladly.

GOOD RESULTS FROM THE RUSSIAN DEPUTATION.—The exertions of the Evangelical Alliance in behalf of religious liberty seem to have been instrumental of good results. We learn from the *New-York Observer*, of Feb. 22d, that Col. Von Wurstemberger, of Switzerland, who was a

member of the deputation to the Czar, writes from the Baltic provinces, where he is now traveling, that "thousands of former forced converts to the Greek Church have now publicly returned to the Protestant church." He states, on the authority of a high Russian official, that their number in Livonia alone is about 30,000. In several large parishes the former members of the Greek Church have entirely disappeared, and several Lutheran pastors have publicly readmitted to their communion those who had been compelled to join the Greek Church. The laws behind which religious intolerance has entrenched itself are, indeed, still upon the statute-book, and are even executed in some of the provinces,where several persons are, at the present moment, suffering imprisonment for purely religious causes; but there is ample ground for encouragement in the manifest growth of more liberal sentiments among the Russians of the higher class.

The "Cologne" Resolutions of the "Old Catholics."—The resolutions adopted by the "Old Catholic Society" at its meeting, some time since, at Königsberg, and since re-affirmed at Cologne, are worthy of preservation as an interesting indication of the advance which the reform party among the German Roman Catholics has made in the direction of a substantial renovation of the Church. We take the minute as Rev. S. S. Mitchell gives it in a contribution to the *Interior*, of Feb. 15:

"*Resolved*, That, although in view of the present crisis, we feel the need of a radical reformation in harmony with the spirit of the ancient Church, yet we consider it necessary to guard against immature action. Being forced, however, to the formation of a temporary Church organization, we shall attempt such changes as are in accordance with our manifest rights. Among the crying evils to be abolished, we reckon the trade in masses—or the abuse of the mass stipend,—the unjust distinctions made in the burial of the rich and poor, the misuse of the pulpit for civil and Church politics, the exaggerated and demoralizing use of absolution, of saint and relic worship, and similar external rites, which must be met by suitable enlightenment of the people."

Answer of the German Ministry to the Archbishop of Cologne.—The Emperor William has fulfilled the promise given in his letter to the Archbishop of Cologne (inserted in the last number of the *Christian World*) that his "government" would answer the Archbishop. M. von Muhler replied in behalf of the Cabinet, under date of the 25th of November last, and we find a brief summary of this reply in the "Church & State." The document reiterates the Emperor's statement, that the bishops have failed to point out a single law which the government has infringed or misinterpreted, and says that no further answer can therefore be given to their direct demand. It refuses to enter into the merits of the doctrinal controversy, but points out a logical contradiction in the bishops' manifesto, which first refers to the ancient tenet of the Ro-

man Catholic Church that the Pope and the Bishops conjointly are the possessors of infallibility, but avers that since the 18th of July, 1870, infallibility is restricted to the Roman Pontiff as his personal and exclusive prerogative. The fact that such an important innovation has been made in the constitution of the Church, M. von Muhler argues, does not impose upon the Imperial government any obligation to withhold its countenance or protection from those members of that Church who remain faithful to the original constitution.

Discussion at Rome.—Several distinguished priests have, by order of the Pope, recently attended Protestant meetings at which lectures were given on the question whether St. Peter ever resided in Rome, and have taken part in the discussion. So states the *London Christian World*, of February 16th; adding that a telegram of the 11th says that the controversy still continued, and that large numbers of persons were present on these occasions.

Death of the Secretary of the Evangelical Continental Society.—We deeply regret to learn the death of the Rev. John Shedlock, M. A., Secretary of the London "Evangelical Continental Society." Such a loss, which would at any time be keenly felt, is the more to be deplored at the present moment, as the Society has just been undertaking new work in Bohemia, Spain and Italy, and stands in special need of his sagacity and energy.

Death of Rev. Dr. Lewis.—In the sudden death of Dr. Lewis, pastor of the Free Scotch Church at Rome, announced by recent letters from that city, the cause of Christ in Italy has met with a very serious loss. Humanly speaking, much seemed to depend upon the prudence, the zeal, the energy of this single devoted laborer. "It is a fearful blow," writes one who knew him well. "We all turned to him for counsel and comfort. He bore our burdens in the days of Papal rule. He bore them now in the struggles and labors and illegalized persecutions which attend us under the new order of things. He was the great standard-bearer of Protestantism in Rome." While our hearts go out in sympathy to his bereaved family and flock, let us not forget to pray that God would raise up other equally faithful and successful servants to carry forward the glorious work, for the advancement of which our lamented brother was content to lay down his life.

Population of Greece.—The results of the census taken in 1870 have just been published. The entire kingdom contains nearly a million and a half (1,457,894) inhabitants, being an increase of 132,515 in ten years, or about one per cent. annually. Pelopomesus contains a little

less than one-half the population (618,881), Northern Continental Greece about one-quarter (356,865), the remainder being distributed between the Ionian group of islands, (229,515), the Cyclades (123,299,) and Eubœa and the other islands (108,565). The territory, covering 19,353 square miles, is divided into 13 *nomes*, or provinces ; 51 *eparchies*, or counties ; and 351 *demi*, or townships. Very rarely does more than one family occupy a house ; there are 312,516 dwellings for 327,809 families.

Athens, the capital, has 44,510 inhabitants. The only other cities with a population of over 10,000 souls are Hermopolis, on the island of Syra, numbering 20,276, Patras 19,641, Zante 17,516, and Corfu 15,452. The new town that has sprung up on the site of ancient Sparta has 2,699 inhabitants.

The Mexican Revolution.—Since our March issue, news has been received that the leader of the rebellion, Gen. Porfirio Diaz, died in the mountains of Queretaro on the 12th of February last, from dysentary. At one time Diaz had great popularity with the liberal party of Mexico, on account of the effective service rendered by him as a soldier in re-establishing the Republic when it had been overthrown by French bayonets. In the last Presidential election, he became a candidate in opposition to Juarez, but was defeated. Being thus disappointed in his political aspirations, he lent his name to the revolutionary movements, thus tarnishing his former military fame, and aiding in perpetuating the distractions and miseries of his unhappy country. His death gives hope of a more speedy putting down of the rebellion, although nothing very decisive in this direction has yet been accomplished.

A telegram from Matamoras, since the above paragraph was in type, announces "the recapture of Zacatecas by Government troops under Gen. Rocha, on the 6th instant, after a signal defeat of the rebel commanders, Gens. Trevino, Guerra and Martinez, who had consolidated their forces. Rocha claims to have captured all their infantry, artillery and munitions, the leaders only escaping with a small force of cavalry. The bells are ringing and artillery firing in honor of the victory." This is very important news, and we hope it is the beginning of a speedy termination of the rebellion.

Our Work in Mexico.—The vastness of the Mexican field now opened for evangelization, the ripeness of the field for a grand Gospel harvest, and the wonderful success already achieved by our Missionaries are beginning to attract the attention of thoughtful Christians and to awaken an interest commensurate, in some degree, to their importance. Very able articles (in which we recognize the pen of Rev. Dr. Ellinwood of the Presbyterian Board) appeared cotemporaneously in the *Foreign*

Missionary for March, and in several of the religious weeklies. It has seemed important to us, that, just at this juncture, there should be given to the public a succinct statement of the first entrance into Mexico by our Society (which claims to be the *pioneer* in this field) and of the work accomplished by us thus far. This article is crowded out of the present issue, but we promise it to our readers in the May number.

The Christian World and its Constant Readers.—In the course of our ordinary official correspondence, we receive many unsolicited expressions of the cordial approval with which the Christian World meets on all sides. The following appreciative comments, for the most part from readers personally unknown to us, have all been received since the present editor assumed the management of the magazine in July last :—

Rev. D. L. Hunn, (Presbyterian,) Rochester, N. Y. Nov. 30th, 1871.

"*I am more and more interested in* the monthly issues of *your precious magazine.* I hope no opposition to the movements of your Society will prevent its continued publication."

Rev. Nathaniel Cobb, (Congregationalist,) Kingston, Mass., Oct. 30th, 1871.

"I have read you (the Christian World) from the first, and *wish to read you while life lasts.*"

Rev. A. N. Arnold, D.D., Professor in Baptist Theological Seminary, late in Madison University, N. Y., and Newton Theological Institute, formerly Missionary to Corfu and then to Athens, Greece. February 6, 1872 :—"*I always read its European news with especial interest.*"

Rev. E. F. Fish, (Presbyterian,) Carbondale, Ill., Nov. 1st, 1871.

"Every number of the Christian World, as it has come to hand, *has made me value it more highly.*"

A "Congregationalist of three score." January 3d, 1872.

"It is a gratifying circumstance that such an outspoken periodical on the subject of papacy exists. I hope the pastors of churches read it."

Rev. Alvin Cooper, (Presbyterian,) East Palmyra, N.Y., August 20th, 1871.

"*Among the most readable and valuable periodicals* that come to my table."

J. F. Jones, Westfield, Mass., August 29th, 1871.

"*The editorials and selections are admirable.* Your review of the late riot in your city is first-rate. Such articles are of permanent value as matter of reference. Your extracts from Catholic papers and publications are *just the thing to open the eyes of the nation* to the real designs and character of popery. Give us all the statistics you can get. *Truthful figures are most powerful truth-tellers.*"

John A. Haddock, Philadelphia, July 4th, 1871.

"Cry aloud and spare not, for *you are in accord with all thoughtful Christian hearts.*"

Rev. John O. Fiske, (Congregationalist,) Bath, Me., November 6th, 1871.

"I have read the magazine for some two or three years past, I think, *with more interest than any other religious monthly which I have received.*"

Rev. Dwight Scovel, (Presbyterian,) Marcellus, N.Y., August 2d, 1871.

"The 'Christian World,' *with its precious contents.* . . ."

A Lady Subscriber, St. Anthony, Minn., November 11th, 1871.

"I value your magazine too much to do without it."

A Stedfast Lady Friend, Fitchburg, Mass., November 19th, 1871.

"Dear Christian World, for twenty-two years I have received your welcome visits every month, and I never intend to live without your visits while I have a dollar to pay for you."

A Lady, New Haven, Conn., January 23d, 1872.

"I know of *no magazine that fills the place of the 'Christian World.'* Every Protestant family in the United States ought to take it."

A Lady, De Soto, Ill., January 14th, 1872.

"I value the paper much, as *giving information that we do not find elsewhere.*"

Rev. A. V. C. Schenck, (Presbyterian,) of Philadelphia, January 3d, 1872.

"I wish every Christian in the world read the 'Christian World.' There would be a wonderful rousing to the importance of your work. May God bless you in it!"

M. J. Wells, Syracuse University, N. Y., January 2d, 1872.

"I am very much interested in the scope of the magazine, and wish it and the cause of Bible truth the greatest success."

Elijah Lyman, Strongville, O., January 5th, 1872.

"I most earnestly wish your Magazine could be read in every family in our land."

Z. D. Brashears, Baltimore, Md., February 12th, 1872.

"A pamphlet I prize very highly indeed."

Rev. Jas. M. Hubbard, (Congregational,) Grantsville, Mass., Jan. 11th, 1872.

"I consider it as, on the whole, *the best edited of all its class* published in the country."

Pacific Observer, San Francisco, January 12th, 1872.

"The 'Editorial Notes' in this excellent magazine form a very interesting and valuable feature. The review of the 'Bible War at Hunter's Point' in the January number, is an inestimable record of an organized and disgraceful opposition of Roman Catholics, of Long Island City, to the use of the Bible in the Public Schools."

Zion's Herald, Boston, January 18th, 1872.

"One of the most instructive and valuable monthly magazines published. Its wise selections from the current literature, its original articles showing the condition and problem of Romanism, the pressing demands of Protestant Christianity, and its latest religious intelligence give it a value, which should place it as one of the choicest monthlies of the age, in every Protestant household."

The Latest Utterances of Pius IX.—The Pope has recently given audience to two very different deputations, and his speeches on the two occasions are of interest ; in one case, because of the possible political significance of the interview, in the other, because of the new expressions of Mariolatry which the words of Pius contained. On the 23d of January, the Grand Duke Michael, brother of the Czar Alexander, with his sister, his wife, and a number of Russian noblemen, was received by Pius IX. with every mark of consideration, Monsignore Pacca greeting the party at the foot of the great marble staircase of the Vatican. The Grand Duke, as reported by the correspondent of the N. Y. *Evening Post*, "officially informed the Pope of the concessions made by the Czar in favor of the Catholic Church, referred to the recall of the bishops and priests deported to Siberia,* requested that new pastors might be nominated to the vacant sees, and concluded by expressing the desire of his imperial brother that a change might speedily be effected in the dolorous situation of the Pontiff." Pius IX. responded, giving assurances "that he would not oppose the introduction of the Russian language in the religious teaching of the various provinces of the empire." Politicians have not been slow to perceive that the Czar and the Pope have each some projects which the other may further. Neither looks with favor on the consolidation of either Germany or Italy ; to both the good understanding between Italy and Austria is suspicious. If that good understanding lasts, Russia must defer the extension of her territory to the Danube.

On the 24th of January, Pius IX. gave audience to the "International Deputation" of his sympathizers. In his reply to their address, there was the usual quantity of lugubrious prophecies for the future of society. In this lachrymose diatribe, Pius compared himself to Jacob making a threefold division of his company when going to meet Esau, although the champion of infallibility was not over-exact in his statement.

"When Esau moved in anger against his brother Jacob, Jacob, seeing the peril, placed himself in position to await it. He gathered in the first line the servants, then the children, then the innocent Rachel. We will imitate Jacob. We have an Esau who persecutes us furiously. To the front shall stand the clergy with word and with example ; behind it all others ready to sustain it and imitate it. *But our Rachel is in Heaven ;* she is the mother of God and our mother. She, the help of the Christian, the refuge of the sinner, the destroyer of every heresy, of every error, may she be our protectress" !

Ought not the Church that pretends to stand under such protection, to call itself rather the Church of the Virgin Mary, than the Church of the Lord Jesus Christ?

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* It is well known that all the Roman Catholic bishops of Poland were sent to Siberia, as a punishment for their taking part in the last Polish conspiracy, and the government of the Church was placed in the hands of a board of priests.

The Abbé Michaud and the late Archbishop Darboy's Views.—A new and vigorous opponent of the dogma of Papal Infallibility has appeared in the *Abbé Michaud*, a Roman Catholic doctor of divinity, vicar of the important church of the Madeleine at Paris, and honorary canon of Chalons. He is reported to be a man of exemplary morals, and to have distinguished himself last year by his devotion to the inmates of the hospitals during the two sieges of Paris. Being informed by the present Archbishop of Paris that no priest will be allowed to officiate within his diocese unless he believes in his heart that the Council of the Vatican was œcumenical, and that its dogmas were Catholic, he has resigned his post, and declared his intention to continue his functions as a Catholic priest, in spite of excommunication and the loss of brilliant worldly prospects. In his letter of February 5th, of which a part is translated in the *True Catholic* of March, he says :

"I know that there are multitudes of people who think and believe secretly with me. Without speaking of the Armenian bishops, who persevere in their determination to reject your Council ; without speaking of the priests and the faithful who, in Hungary, in Bohemia, throughout Austria, in Bavaria, in Silesia, in Würtemburg, and in the whole of Germany, prefer to incur the horrors of your excommunication and your threats respecting heretics, rather than prevaricate—are there not in France, in England, in Italy, in Spain, numerous priests and faithful Catholics who remember that by the confession of eminent bishops there was 'no discussion in the Council of the Vatican of a serious character?' Who, then, has forgotten that a French bishop has named this conventicle 'the farce of the Vatican' *(ludibrium Vaticanum)*, a worthy imitation of the conventicle of Ephesus, entitled in history 'the brigandage of Ephesus' *(latrocinium Ephesinum?)* As to myself, I am sufficiently acquainted with the clergy of the Roman Church, as at present represented, to know that a great number of priests—and those of the best and most learned class—completely reject in their conscience the decrees of this conventicle. This is the reason why I hope and wait. But in order that all misunderstanding on the subject should at once disappear, allow me, monseigneur, in terminating this letter, to insist on the two following points :—

"First, *I am a Catholic, and I shall remain a Catholic*—not, however, following the heterodox decisions of Ultramontanism, but following simply the orthodox principle of ancient Catholicism—the principle which is the only true rule of faith, and which St. Vincent de Lerins has admirably explained :—'That which has always been believed everywhere and by everybody—*quod ubique, quod semper, quod ab omnibus creditum est.*'

"Secondly, *I am a priest, and I shall remain a priest.* Obliged for the moment to recognize in you not the force of right, but the right of force, I could not, it is true, exercise my sacred ministry in the churches which, thanks to the ignorance of the faithful, are under your authority. But localities do not interfere with the validity of the sacraments. Wherever and whenever the faithful may call me—rich or poor—I shall go. To whomsoever may demand them, I shall administer the sacrament of penitence, of baptism, of marriage, of the Eucharist, of extreme unction. I shall accompany the dead to their last resting-place, and I shall there recite the prayers of the Church. The mass I shall celebrate at home, following the example of the Primitive Christians in times of persecution. I shall not, therefore, innovate ; I shall imitate. Yes ; I shall know how to use the rights persecution confers upon me, as well as to support its trials. As soon as I shall be able to speak and to

preach, I shall speak and preach. In the meantime I shall write ; I shall write in order to expose what you keep hidden, and to point out the true Church ; and not only will I write, but myself and my friends will act. From to-morrow a committee of action will be founded, having its centre at my home, No. 74 Boulevard de Neuilly, and being in communication with the other committees in Russia, Germany, England, Italy, and Spain. And as soon as we shall have obtained sufficient material resources to open a church, to support the expenses of the sect, and maintain the priests who may join us, we shall do so ; and, notwithstanding all the difficulties inherent to every newly-inaugurated establishment, it will be easily seen whether we, or those who may come after us, shall finally vanquish—whether those are right who combat for Christ governing the Pope by the Gospel, or those who combat for the Pope supplanting our Saviour by his Syllabus !"

Not content with the expression of his own views, the Abbé Michaud quotes a conversation which he had with the late Archbishop of Paris, M. Darboy, on the 30th of March, 1871, only four days before his arrest by the Commune ; in which the prelate said to him :

"Belonging to the army, it is obvious that you cannot rebel against your chiefs, nor attack the Pope, who is stronger than you are. You must, therefore, outwardly and in your official acts, submit to that Infallibility and that Council. As to its being binding on your conscience, you have intelligence, experience, and honesty to know perfectly well what to think. They may say and do all that they please ; their dogma will never be but an imbecile dogma (*un dogma inepte*), and their Council a council of sextons (*un concile de sacristains*). Therefore, live on in peace ; go on working, but husband your strength, and do your duty without caring what they say or do. *Adieu a bientot.*"

The Papal party were naturally much chagrined at this statement, and a certain Abbé Delarc attempted to deny its truth, and accused M. Michaud of showing a want of respect to the Archbishop's memory. M. Michaud's rejoinder we find in the *Courier des Etats Unis* of March 1st, the following extracts from which we translate for our readers :

"Happily, Monseigneur Darboy repeated these same words, almost *verbatim*, to several of his friends, among others to Rev. Father Hyacinthe, who cited them in his speech at the Congress of Munich, in the month of September last, together with the admission made by a French cardinal.

"It is certain that if I were convinced of the catholicity of the new Roman Church of 1870, I might, through consideration for a beloved memory, hold my peace concerning certain words. But being convinced that this Roman Church of 1870 is no longer the true Catholic Church, how could I permit the new heretics to claim, as their adherents, men who combated against them as falsifiers of the Gospel and of tradition ! How often has Monseigneur Darboy told me that the ultramontanism of M. Veuillot [editor of the *Univers*, and a violent advocate of the Jesuits], and of Rome, was only a '*Brahminism of the West!*' And yet the desire is felt that I should, through respect for his memory, suffer him to pass for a partisan of the new dogmas and a believer in Roman ultramontanism ! It would not merely be the truth which I betrayed, but also his honor as a Catholic bishop, in the presence of posterity.

"As to the revolt and the scandal with which you reproach me, I shall soon demonstrate in an '*Appeal to the Old Catholics of France against the Romish Revolutionists*,' that, if I revolt against guilty leaders, it is in order to obey the laws they

have violated, and that, if I scandalize the Roman synagogue of 1872, it is the better to do homage to the Gospel of Jesus Christ and his Catholic Church. As you perceive, the question between your party and ours is one of principles and of history. For my part, I shall rest only when I have unveiled the falsehoods with which you cheat simple souls."

Concession of Protestant Rights in France.

A FRENCH PROTESTANT SYNOD.

BY REV. H. M. BAIRD, PH. D., PROF. IN N. Y. UNIV.

It is a little over three hundred years since the organization of the Protestant Church in France, and those three hundred years have been an almost uninterrupted period of oppression and persecution. Even within the present century, since the severe laws enacted against them have been repealed, not only have there been individual cases of maltreatment, and a systematic interference with the rights secured for the Protestants by law; but the very organization of their churches has been purposely kept in an incomplete state.

By the constitution of the Protestant churches of France, which was adopted in the year 1559, the discipline was entrusted to church courts, which, beginning with the simple consistory or session, composed of the pastor and elders of a single church, advanced to the conference, the provincial synod, and the national synod—which last-named body judged on appeal all cases of doctrine and discipline. Under this constitution some twenty-nine national synods were held, the last in 1659—just one hundred years after the first. Never, from that moment to this, has any one of the many governments which France has had permitted the convocation of a body representing the Protestant churches of the entire country. From 1685, when the Edict of Nantes was revoked, until the French Revolution, the very existence of any dissenters from the Roman Catholic Church was ignored. In the course of that Revolution, all religion but that of nature was abolished in the madness of the reaction from priestly tyranny; and Protestantism for a time was proscribed in company with its old enemy, Romanism.—But in 1802, Napoleon Bonaparte, then first consul, saw the advantage he might derive from subsidizing the Protestant ministers, and in turn exacting an oath of submission from them. He therefore caused to be enacted the celebrated law of the 18th Germinal containing this article: "The Reformed Church of France shall have pastors, local consistories, and synods." It was further ordered that there should be one consistorial church for every 6,000 Protestants, and that five such churches should form a synod. No provision was made for any *national* synod; and, even as to these minor synods, it was stipulated that all their de-

cisions should be submitted for approbation to the government, and that they should assemble only when the permission of government had been obtained.

From that day to this not a synod, either provincial or national, has been allowed to convene! The number of Protestant churches, and of persons professing the Protestant faith, has increased very considerably. The need of organization, in order to secure purity and orthodoxy, has been urgently felt. But the jealousy felt by the rulers toward any power other than their own, and, on the other hand, the potent influence of the Roman Catholic clergy, have effectually defeated every application which the Protestants have addressed to the government, whether royal, imperial or republican. But now we are assured that this unnatural and unequal state of things is to come to an end. The Protestants of France have made application to the government for permission to hold the long-forbidden National Assembly of their church; and M. Thiers in his reply has signified that this right certainly belongs to them according to the fundamental law of the Republic. It now seems probable that the year which is the ter-centennary of the massacre of St. Bartholomew's eve, will also be noted for the revival of the constitution of the French church, after suppression by the hand of force for over two hundred years.

The Romish Inquisition. — Its Jurisdiction over Books and Literature.

TITLE. — HOW COMPOSED.

The Inquisition is the executive power of the Romish Church. Its official title is "*Congregation of the Holy Inquisition of the Faith and Punishment of heretical pravity.*" It usually styles itself on official documents the *Congregation of the Holy Office*, and the legend on its seal is, "Holy Inquisition of the Faith." It is composed of seventy members appointed by the Pope, who, since the days of Pius V., has been the Inquisitor-in-Chief. They meet every Monday in a room in the Vatican. The old palace of the Inquisition was destroyed by the liberal Government, in 1848, who decreed the erection of a pillar commemorating the event. But before the design could be executed, the Pope was restored, and with him the Inquisition.

At the head of the Congregation is a Cardinal, styled the Prefect.— The next officer in rank is the sub-Prefect, who may be a Cardinal or otherwise. The other members are Bishops, Monsignori, and Dominican friars. The Inquisition having been founded by Dominic de Guzman, the order of friars of which he was the head, the Dominicans, have always enjoyed a prescriptive right to all offices below the rank of vice-Prefect. This body of seventy, whose deliberations are frequently pre-

sided over by the Pope in person, is the *main* body of the Inquisition. But it is assisted in its work, which extends over all Christendom, by a large number of *Pro-Inquisitors*, whose exact number is known only to the Pope. The Bishop of every diocese is one of these, and is bound to carry out the decisions of the main body, as far as possible, and report to the Inquisition regularly every month. By means of these reports, the Holy Office is felt at the extremities of the earth. As Joseph Mazzini said long ago, "the Inquisition has its hand clutched upon the throat of mankind."

DIVISION INTO THREE CONGREGATIONS OR COMMITTEES.

The Inquisition is assisted by three other Congregations or sub-committees: (1.) *The Congregation of Studies.* (2.) *The Congregation of the Index.* (3.) *The Congregation of Rites.*

Each of these is presided over by a Cardinal Prefect, and has its due staff of officers. The first takes cognizance of all educational matters. The second takes cognizance of all books, publications, newspapers, authors and editors, in every part of the world where there is a Catholic Bishop or priest. The third has control of all dispensations, indulgences, relics, and ceremonies, and the granting of licenses to the clergy to perform their official functions. Each Congregation is liable to have its proceedings emended or set aside by the Prefect of the Inquisition in the name of his Holiness. *His* decision can only be reversed by the Pope.

THE CONGREGATION OF THE INDEX,

Prohibitory and Expurgatory, meets on the first Monday in every month. If the Prefect cannot preside, his place is supplied by the vice-Prefect. The Congregation consists of consulters, examiners, assistant consulters, and a secretary who is always the Master of the Sacred Palace (the Pope's residence.). The librarian is one of the assistant consulters. The first business of the meeting is to receive foreign reports, which the secretary has condensed, taking note only of points of interest. These reports allude to books and literature and their authors, and what action, if any, requires to be taken respecting them. They are sometimes very voluminous, and afford the Inquisition most minute information on matters passing in all parts of the world. The reports being read, the President asks for suggestions. Supposing that certain books are presented, which in the opinion of the Pro-Inquisitors might be serviceable to the Church if emended and expurgated, the particular passages requiring such emendation are cited and examined. The performance of this task is then assigned to one of the consulters who is a priest, and frequently a Doctor of Sacred Theology.

BOOKS EMENDED OR PROHIBITED.

The author is duly notified, if a Catholic and within Catholic jurisdiction, of the emendations necessary in his book, ere it can receive the

approval of the Congregation. If he expresses regret, and prints the next edition with the expurgations, his book is allowed to go scot free. He pays a fee for the exercise of the Inquisition (jurisdiction of the Index) in mutilating and emasculating his work, amounting to twenty-five scudi [a scudo is a Roman dollar, about equal in value to $1 U. S. currency.] for a quarto volume, twenty scudi for an octavo, and same proportion for the size of the volume. If the work is declared to be heretical and noxious to faith and morals, it is ordered to be placed on the Prohibited list of the Index. In this case, notice is sent of the book and its author to the Prefect of the Inquisition. For, if the author of the prohibited book is a Catholic and accessible he has to be "*dealt with*," in the body. But if he is not amenable to corporal correction, his soul is liable, and he is therefore excommunicated. His book is marked with a red cross, and when a number so marked are collected, they are bored through with a small auger, and impaled upon a stake; to one end of which is attached a list of the books upon the stake, and a label marked with a red P. The Inquisitor in impaling the books is required to say:

"*Be accursed! And thus be it done unto the body of thy writer! In the name of the Father, and of the Son, and of the Holy Ghost!*"

He then crosses himself, and the byestanders reply, "*Amen!*"

CENSORSHIP OF NEWSPAPERS AND PERIODICALS, PLACARDS, ETC.

Books are not the only things subjected to the notice of the Index. Newspapers and periodicals are next in order. If a paper has given cause of offence, the editor is notified by the Secretary with a "first warning." This subjects him to surveillance. If he persist, he is served with a "second warning," which subjects his paper to suppression. The editor of such a paper is reported to the Inquisition to be "dealt with." Newspapers furnish much work to the consulters of the Index. Every day those arriving through the post* are opened and read. All objectionable paragraphs are obliterated with printer's ink. The newspaper is then dried, folded up anew and delivered to the person to whom it is addressed. If it is found that a person is continually receiving obnoxious newspapers, his name is sent up to the Holy Office, which issues an order for domiciliary visitation, or, if necessary, arrest.

Beside newspapers, books, and periodicals, the Index supervises all notifications, placards, etc. Not a line can be printed but has to be submitted to one of its consulters. This particular functionary is called the *Secretary of the Imprimatur*. He has four or five gentlemen to assist him, who are Linguists. His duties are very onerous. All books sold by the booksellers are to be first submitted to his inspection. All news-

* This was the case at Rome, so long as it was under the temporal power of the Pope. But no such violation of the mails is tolerated, neither is any violence against personal liberty of conscience permitted, under the present liberal government of Victor Emanuel.

papers published in the city have to be examined in proof-sheets. Every book that is written has to be examined by him. Sermons of priests not wholly trusted, and theses of professors in colleges have to be examined. All announcements of sales, operas, concerts, balls, things lost, rewards for offenders, etc., have to be read. All plays, operas, and songs, *school books*, and frequently a large quantity of foreign literature, has to be passed in review.

IMPRIMATUR.

The one great question is, "is this in any way dangerous to the government of the Pope?" Things with Protestant and liberal tendencies are most suspicious. Any amount of *immorality* may pass, but nothing tending to weaken the power of the Pope. Each book, &c., that receives the license must be stamped with the word "*Imprimatur.*" For this a fee is charged. Any printer presuming to print a placard, book, &c., minus this talismanic word, is liable to fine and imprisonment for a very long period.

If an author writes a book he sends it in to the Index consulters, accompanied by certificates that he is a good Catholic, and loyal to his Holiness. He pays his fees, and the book is read a first time. A report is then sent in to the Cardinal Prefect of the Index, who may examine the writer personally as to his opinions. If all is satisfactory, the book is sent down for the *Imprimatur*. It goes to the printer, but the proof-sheets are sent again to the consulters, lest the printer may have interpolated any thing, and it is read again. It then receives the final *Imprimatur*. This allows it to be printed and bound, but it is sent again to the Index to receive the "*Approbatus*," the approbation, without which it cannot be offered for sale. A table of the fees of the Index may be given :

FEES OF THE OFFICE.

For expurgating any work of 100 pages and not more than 150	$5 00
Do. if over 300 and not more than 350	10 00
Do. if over 600 and not more than 700	25 00
License for printing any volumes so expurgated	20 00
For examining the MSS. of a book	20 00
For examining a sermon or theses	5 00
License for printing proof-sheets	10 00
Examination of proof-sheets	10 00
License of approbation	25 00
Evamining a bookstore	10 00
Examining a newspaper	2 00
Examining a monthly periodical	5 00
Examining a play or opera	10 00
For each placard and public notice	20 cts

CENSORSHIP IN FOREIGN COUNTRIES.

As regards foreign countries, the modus operanda is slightly different. The Bishop receives from the Index a monthly statement of its decisions about the subject matter of his report. He is allowed considerable dis-

cretion as to his procedure, the aggrieved having the right of appeal to Rome. If a Catholic starts a newspaper, he may of course do so at his own discretion in a country like this, but he knows that it will be an utter failure with Catholics unless he gets the endorsement of the Bishop. This is formally given. The same applies to books. They have to be approved by the Diocesan before they can be circulated among Catholics. A seller of Church pictures, &c., must have his stock in trade approved of by the Diocesan, or his pious images, &c., will not sell. The Bishop's secretary appoints some priest to examine any book which a Catholic wishes to publish, and it must be emended according to the examiner's suggestion. The *Catholic World* contains several models of these Episcopal permits, which are the same as those issued by the Index. I am not aware whether any fees are charged here, but the embargo on the press is just as heavy.

To disregard this rule is fatal to the success among Catholics of even a valuable work. In Montreal, lately, the French Canadians started a Catholic organ, called "*Le Pays.*" Its views were liberal. The Bishop denounced it and forbade the people to take it. The paper will be unable to survive the prohibition, though most ably conducted.

School text-books are especially under the surveillance of the Inquisition. None are allowed to be used by Catholic children unless approved of by the priest. Bishop Bailey, of New Jersey, an Inquisitor, denounced the Public School libraries, because they contained D'Aubigne's *History of the Reformation.* Cardinal Patrigi lately issued a pastoral forbidding the Roman clergy to read the liberal journals. Father Fitzpatrick, lately deceased, was compelled to abandon the publication of an anti-infallible newspaper by order of his diocesan Bishop, McLaughlin of Brooklyn. The Index jealously watches over the books issued from our press, and as emphatically places its veto on all that it deems injurious to its views.

SPECIMENS OF BOOKS CONDEMNED.

The following are specimens of books condemned :—Bacon's Novum Organum ; Bacon's Advancement of Learning and Essays ; Locke on the Human Understanding ; all Protestant Bibles and books of devotion ; works of Copernicus, Galileo, Erasmus, Shakespeare, Milton, Dante, Cervantes ; Newton's Principia ; Motley's Histories ; Gibbon ; Addison ; Grotius ; Vattel ; Humboldt ; Bunyan ; Channing ; and Hooker. In 1869, the number of condemned works was 27,596. In short, the Inquisition exterminates Literature and Science.

FOR A FEE OF SIXTY SCUDI

Permission may be obtained to read books on the Prohibited list!! It must be renewed every six months, which becomes expensive. To read without this license subjects a person to mortal sin, and deprivation of Christian burial, unless it is confessed and absolved before death.

ONE WHO KNOWS OF WHAT HE WRITES.

Letter from the Ex-priest Aguas to the Mexican Archbishop,

BEING A TRANSLATION OF EXTRACTS FROM THE ANSWER WHICH THE PRESBYTER MANUEL AGUAS GIVES TO THE EXCOMMUNICATION THAT THE BISHOP PELAGIO ANTONIO DE LABASTIDA HAS FULMINATED AGAINST HIM.

(*Continued.*)

THE BIBLE BANISHED.

"Silence!" the Apostle would exclaim. "I no longer wish to hear so much nonsense, so many falsehoods, nor so many superstitions with which you are completely bewildering me. I desire you may know the true religion, in order that you may become Christians, because at present you are real and superstitious idolaters, for you attribute great power to all those despicable and false baubles. Bring me a Bible immediately and I will show you."

"We have no Bibles in the Cathedral."

"How is this!—you have not one single copy of the Sacred Code of Revelation in this church which is said to belong to Christians?"

"No, not one, holy Apostle."

"Then let one of these little boys who are dressed in red go and buy one in the street which they told me bears the name of Saint Francis, where, on passing by, I saw a shop full of Bibles."

"Blessed Saint, pray do no such thing, because the Protestants have caused us a tremendous fright on account of these very Bibles, on one Sunday, the 2nd of July, of this year, from which we have not yet completely recovered. It would be much better that they go and fetch one of our Bibles with notes. Let the sexton, who lives here at hand, bring his Bible."

Then the sexton Huerta would step forward, and making you, brother bishop, manifold genuflections and reverences, would say to you with a tremulous and sorrowful voice, "Most illustrious, most reverend, most excellent, and most pious sir, I have Vence's Bible, but it is not complete, as I have only one volume left, and the mice have eaten many of its leaves; but if it serves my most illustrious and most pious sire, in this state, I will bring it immediately, as I know how to walk quickly even when I go to say mass."

"Leave me, you stupid fellow," you would say to him.

The holy Apostle, with angry mien, would reprehend you, exclaiming; "Why do you thus despise the Word of God? You have fallen into such a multitude of errors because you entirely ignore the Sacred Scriptures. The words which Jesus addressed to the Sadducees can well be applied to you: 'You err, not knowing the Scriptures.' You have carved with your own hands these images, and you bow down to them and worship them, thus committing the dreadful sin of idolatry which God so solemnly prohibited in the second commandment of the Decalogue."

THE SECOND COMMANDMENT ERASED.

"Sir," you would say, in order to remove from us the great stain of idolatry, "our King ordered this second commandment of the Decalogue to be suppressed in the catechism which is taught to our children, and with this ingenious subterfuge we have been enabled to deceive the people so as to extort from them their money which we require so much for our necessities."

"Tell me not what you require this money for," the Apostle would angrily exclaim, "you have repeated to me often enough that you require it to maintain your nephews and for other urgent expenses. It is quite sufficient for me to know that with this suppression of the second commandment you have perpetrated a new and dreadful crime. You all pray to the Saints who are in heaven, who cannot hear nor understand you, because God alone is everywhere present, and sees and comprehends all things."

☞ We promise our readers a larger installment of the "*Letter from the ex-priest Aguas*" in our next issue, having been obliged to cut it short in this number, in order to insert the following important and intensely interesting communication, received after the preceding pages had been printed,

FROM OUR ESTEEMED CORRESPONDENT IN FLORENCE, ITALY.

The Controversy at Rome.

THE streets of Florence have been filled with this cry for several days past. At one time the newsmen were near the railway station; yesterday I heard them in a distant part of the town, and they were making a terrible noise about it. The event is worthy of all their eloquence. Only think of it, under the shadow of the Vatican, in a city where the Bible, not long since, was publicly burned; where for centuries God's children have been liable to prison and inquisition for spreading or speaking the gospel; there priests have calmly discussed with Evangelicals the question, *whether Peter ever was in Rome*. Surely this Nineteenth Century has done wonders!

A fact that gives piquancy to the occasion, asserted by the Protestants, and not denied by the clericals, is that the controversy would not have taken place except from the favor of the Pope himself. What has been his motive? we may curiously inquire. Some think it arises from the progress of liberal thought, which invades even the Vatican; but it is more probable that it is one of those escapades by which Pius IX. has astonished both his friends and enemies. The Jesuits are supposed to have him under control; but occasionally he breaks from restraint. They have been accustomed in Rome to sham controversies, in which the Protestants always received a fearful battering. The Pope may have thought that Mary the Immaculate would interfere and give an easy victory to his disputants. Or can it be imagined that he is following out early traditions, and seeks to weaken the power of the Papacy? It really seems as if, in his whole career, in his opposition to Italian unity, in his claim to infallibility, so contrary to the spirit of the age, and now in his exposure of a prominent dogma to public defeat, as if he could not more successfully have plotted towards this end. But who can tell?

For some time it has been evident that the party of the Vatican sought discussion. When Mr. Spurgeon was in Rome, the proposition was started, but not carried out. The occasion seized upon was more propitious. On January 31, Sciarelli, the Wesleyan pastor, published in *The Capital* his theme for the ensuing evening: "*The Pretended Coming of St. Peter to Rome.*" The form of the proposition put the Evangelicals at disadvantage; it gave them a long negative; they must prove from Bible statement and patristic tradition that Peter had *never* been in Rome.

When Sciarelli went to his chapel, on Thursday evening, he received a note signed by six priests, affirming their wish to discuss the point, with the agreement that the question should be that presented in *The Capital;* that the disputants should be three on each side; that the Presidency should be composed of four persons, two Evangelicals and two Papists, and that the audience should be admitted by tickets, each party having the same number. Prince Chigi and the Advocate Domenicis Tosti were named as presidents on the Papal side, and Rev. Henry Piggott and Rev. Dr. Philip for the opposition; and it was determined that the discussion should be held in the *Sabine Palace, on the 9th inst.*, at 7 P. M. The room could admit, besides the officers, disputants, and stenographers, only two hundred and sixty persons. But there was much public expectation and curiosity over the event. The evening arrived—the place was crowded. The room was brilliantly lighted; the four presidents were placed at the end, with a long table before them; on their right were placed the Papists, who had been introduced with yellow tickets, and on the left were the Evangelicals, with red tokens, while between the audience and the presidents were the disputants, ranged opposite each other. On the Papal benches were only two ladies, while upon the other side were many of the gentler sex.

Sciarelli led the discussion. He read his argument, which was a fair and strong statement of the doubts as to St. Peter's residence in Rome. He began with the fact that Luke, in the Acts, never notices his coming to the West, but shows, year after year, that he was occupied in the East. Then Paul, in his frequent relation with the Roman Church, never speaks of him. The language and conduct of Paul, assuming the direction of affairs, was inconsistent with the Primacy of another. Then the commissions of the Apostles were different, Paul being sent to the Gentiles, while Peter devoted himself to the circumcision. Alluding to the date of Peter's Epistle from Babylon, he showed it could by no means stand for Rome. Turning to the story of Papias, preserved by Eusebius, he thought but little credit could be placed in a tradition unknown for a century and a half after the fact occurred. He spoke for about an hour; and, while he presented nothing very new, confining himself, mainly, to the Biblical argument, it was a very satisfactory opening of the case.

His successor, the *Canon Fabiani*, was the strongest man on the Papal side. He is a man of learning, and has made this matter a special study. He discarded the question of chronology, saying that his point was gained if St. Peter was in Rome for a single day. He made little of the silence in the Bible on the subject, as it did not pretend to relate all the history of the Church. He expressed doubt as to the value of the chronology in the book of Acts, quoting Lepsius in support of his view. But his great argument was from tradition. He began with Optatus, not placing much reliance on him, then Irenæus and a string of Fathers; Papias, Clemens, Alexandrinus, Luctantius, Theophanes. If Peter did not die in Rome, where did he die? As to Papias, the disputant conceded that he was a weak man, but that made his testimony the more valuable and sincere. The interpretation of Babylon as meaning Rome was sustained by geographical reasons. If the letter came from the real Babylon, the writer would have placed at the beginning of his address the nearest places, as Bythynia, Cappadocia and Asia, instead of Pontus and Galatia, which are nearer Rome. He grew eloquent on the importance of the dogma in relation to the Papacy and creed—how is it possible to doubt that told by so many people, which has been written, sculptured, cut in wood, painted, melted, embroidered? There were enough Jews in Rome to require Peter, for when a certain sum of money was to be sent to Judea, Cicero said, "It could not be done openly, because so many Jews stood in the Forum."

Then rose *Signor Ribetti*, the Waldensian pastor, who was frequently interrupted when restating the question of the twenty-five years pontificate. He is a man of war, and was very sharp on the puerility of the interpretation of Babylon, and treated Papias with no light hand. Nay, the whole Roman fabric was subjected to his assault.

He was followed by the *Priest Cipollo*, one of the provokers of the controversy. He did nothing but repeat the arguments of Fabiani, adding nothing to their interest. When he finished, it was eleven o'clock, and it was agreed to postpone further discussion until the next evening. Then the room was crowded as before, and the great master in the debate appeared in *Sig. Gavazzi*. He had also written a treatise on the subject, and was quite as much at home with the Fathers as Fabiani. One of the greatest Italian orators, he is said on this occasion to have surpassed himself. He proceeded with great calmness, answered every argument that had been offered, and then entrenching himself in the Bible, became truly sublime. He spoke an hour and three-quarters, and no sign of weariness was shown. Time and space will not allow us to follow him. It is enough to say that the debate was virtually ended. Sciarelli at once rose and said that he gave up his right of reply, as Gavazzi was unanswerable.

Professor Guidi, the last of the Papal debaters, had but a poor chance. Much was expected from him, but after Gavazzi's fire he seemed cold and dead. His argument was something like this: "The Church of Rome exists—it is a great collosal fact—every effect must have a sufficient cause—the only cause sufficient to produce such a gigantic result as the Church of Rome is the coming and death of St. Peter. Therefore St. Peter has come and died in Rome." Conclusive logic! we must say.

It seems generally admitted that the Evangelicals gained the day. They are most anxious to spread the debate. Seven thousand five hundred copies of their paper were sold here. Twenty thousand copies of the reported debate were sold in Rome. We hear that the Pope has forbidden further discussion. All the Evangelical places of worship are crowded, and God is taking to himself great praise from this conflict for the truth.

FLORENCE, Feb. 29, 1872. ABM. R. VAN NEST, JR.

MISSIONARY WORK, PROGRESS, Etc.

Greece.

Athens.—Rev. Dr. Kalopothakes.

Under date of January 27th, Dr. Kalopothakes writes:—"Enclosed you will find a brief report from our good brother *Dewar*. It will show you how important our publication work is throughout Turkey. In fact, it is the only one of the kind for the Greeks.

"It is now a fortnight since I removed to one of the hotels near my house. *Miss Kyle* has opened a school in the latter, and it promises to do good. She has another for poor children—the one I opened for Cretans—and this too is doing well. So Miss K. is fairly at work now. May God bless her efforts, so that we may see a change of heart among the female portion of our community!"

MR. DEWAR'S TOUR IN EGYPT, SYRIA, AND ASIA MINOR.

In the February number of the Christian World, we gave some extracts of a letter written from Alexandria by Mr. Dewar, Mr. Kalopothakes' assistant in the publication work. We have now a more extended account of his tour, which lasted from October 2d, 1871, to January 7th, 1872. Mr. Dewar writes as follows:—

"With the object of extending still further our religious Greek publications and papers, a tour was taken embracing Alexandria, Cairo, Jaffa, Beyrout, Cyprus, Smyrna, etc., etc. At Alexandria, on the introduction of our Child's Paper, one hundred little hearts at once enlisted themselves as its supporters. At Cairo, where the director of the boys' schools thought any attempt to obtain subscribers would be a failure, thirty eager minds enrolled their names for the cause. Between Beyrout and Jaffa, the chief ports of Syria and Palestine, thirty others gathered under the same banner. The island of Cyprus, determined not to be behind, summoned a detachment of eighty. All of whom, along with their companions in arms in Smyrna and round about Magnesia, Thyatera, Ephesus, etc., form a joyful battalion of 454. So that now, in the good providence of God, this little Missionary herald has entered on its fifth year with a staff of 2,856 subscribers.

THE PAPER AN AUXILIARY TO THE BIBLE.

"Numerous little incidents might be enumerated illustrative of the effective agency of this little messenger apart from its messages of love and instruction, and this through its Prize Bible Questions.—Many anxious to compete have been necessitated to purchase and search the Scriptures. A mother relates: 'My boys gave me no rest until I purchased for them a Reference Bible to help them in competing.' A father, that he never felt his ignorance of the Scriptures until his child began to seek his assistance in finding the answers. Another, that his little girl has the whole house in motion every month for the same object.

ADVANTAGE FROM THE QUARANTINE.

"The tour, though not without its difficulties, was not without interest. Alexandria, for instance, being under quarantine restrictions, we had on arrival to go through the usual process of purification—contamination it should be called.—Seventy-five of us, Jewish and Moslem pilgrims, Greeks, etc., were accommodated in one apartment! Fortunately I took along with me one of my boxes, and made known its contents to the delight especially of the Greek members of our company. A seven days' prospect of listless confinement and good books within reach soon induced purchasers. Before the day of our release I had obtained several subscribers, and had sold quite a number of books and Scriptures.

DISCUSSION IN A MONASTERY.

"While at Jaffa I made the acquaintance of two Greeks, and visited them one day in their cell in the monastery. One was a young man from Sparta, and along with his companion on their way to Jerusalem to become monks. I told him I was

surprised, as I had a very different idea of the Spartans, and frankly related what was my own opinion in regard to monks and Christian duty. Our conversation at times took a very animated turn. The hour was midnight ere we separated. I am certain if the old walls could have understood any thing that evening, they must have thought me a most presumptuous heretic to discuss such a question in such a place. I met the young man and his friend a few days afterwards at Jerusalem, both looking very doleful and by no means decided.

BEYROUT.

"At Beyrout I spent a very pleasant and I trust profitable time, attributable in a great measure to the kindness of Mr. Hay, the U. S. vice-Consul General, warmly interested in all missionary enterprise. Beyrout is the great commercial and literary centre for all the Arab-speaking race. Here nearly every European nationality has its educational institution —Prussia, France, Italy, England and Scotland. America, too, is well represented. Of all these institutions, however, the two principal may be said to be the American or Syrian Protestant College, and the British Syrian schools for females.

CHRISTIAN SYMPATHY.

"The Sunday before leaving I had the pleasure of addressing the training department of this latter institution, the friends and teachers being also present. I gave them a very simple account of our work in Greece, and especially in our Sunday schools. An interest and a sympathy were awakened altogether unexpected, and, considering the young hearts it flowed from, something beautiful and touching. At the close of the meeting it was resolved that 'we, the girls of the training institution, remember in our weekly prayer meeting our sisters in France, and that one of us be appointed to write to them our Christian sympathy and love.'

"At Beyrout the Greeks are fewer than at Cairo, but much more enlightened.—One of them, a banker, called upon me with a list of sixteen subscribers for our paper, which, of his own free will, he had gathered from among his private friends.

"At Smyrna, rain and severe weather prevented freely going about. Here the Greeks are little of a reading class. Out of 80,000, only 2000 may be said to be addicted to that luxury. As at Cairo the things of Cæsar rule—a remark applicable not only to the Greek, but to nearly all its other European inhabitants. Under such circumstances it is gratifying to know that our papers and publications in and around this place are annually increasing in circulation.

VALUE OF OUR GREEK PUBLICATIONS.

"Magnesia being but four hours by rail, I took a run out in order to see Mr. Baldwin, of the American Board, through whose instrumentality hundreds of our publications are disseminated. He had just returned from a missionary tour of six weeks into the interior. Besides Scriptures, he related having sold a considerable number of our little books, which he finds exceedingly useful in his work among the Greeks,—a testimony alike borne by Mr. Kynegos, of Smyrna, and Mr. Hofheinz, of Alexandria, of the Scottish mission, and other brethren.

PROTESTANT GREEK CHURCH.

"At Magnesia I called upon those who are known as Evangelical or Protestant Greeks. I enjoyed it thoroughly. The warm shake of the hand, and the big Bible and hymn book lying near, told without words what were the sentiments of the occupant of the house or the shop we chanced to visit. The formation of our Evangelical Alliance of all the evangelical Greeks throughout Greece and the Levant, having Athens for its centre, was hailed with delight, as it was in fact by all the evangelical Greeks I met; and while I write a letter has just arrived from Demerdash and from Brousa in Asia Minor, announcing that they have taken the movement up and have already formed branches.

RETURN—RESULTS OF TOUR.

"My intention was to have visited the islands adjacent to Smyrna, but this for

the present was interrupted by the sad announcement of the death of Mrs. Kalopothakes, in whom we lost a Christian sister, a mother, and a counsellor. Still we trust that what of the journey was accomplished, with God's blessing, may not be in vain. It has at least resulted in giving our newspapers and publications an additional impetus in Egypt and throughout the Levant, and awakened a closer bond of union among many of our scattered brethren."

THE GREEK MOTHERS' MEETING—AN AFFECTING GATHERING.

Mr. Dewar gives us, in a letter dated from Athens, February 1st, a sad but interesting account of the first meeting of the mothers after the death of our dear sister Mrs. Kalopothakes :

"It may be gratifying to know that though, as a mission, we have experienced a deep loss in the death of our sister in Christ, Mrs. Kalopothakes, the fruits of her labors still bloom in full vigor. The mothers' meeting, which she herself originated two years ago, held its annual meeting last mouth—the first meeting after her death. Present were the mothers and their children—a company of sixteen, besides a few friends. It was a peculiarly solemn hour. As each speaker dwelt on the labors of our sister, her goings in and out among them, their hours of united prayer, her last advice, and her affecting farewell, there was uot an unmoistened eye. Several of the mothers specially expressed their gratitude toward the departed in originating the meeting, saying it was a very blessing to their souls and to the souls of their children. They were resolved, in God's strength, to carry it on, and extend its good among their neighbors."

Later Intelligence.

Since the above was in type, we have received a letter from Dr. Kalopothakes, of the 16th of February, in which he mentions the sudden death of one of his brothers who had been laboring as a faithful aud useful Bible colporteur for several years. Siuce September last he had been engaged iu this work at Volo, on the gulf of the same name (the ancient Pagasean gulf), in Southern Thessaly. He was expecting soon to return home, when the messenger of death came. Dr. Kalopothakes writes : "May God support his widow, and sanctify this sad event to her soul and to the good of all! Mrs. K.'s death has not been without its fruit; may this also exert a deep influence, and draw us more closely to our Saviour!"

"Miss Kyle is fairly at work. Her pay school is filling up steadily, and she has already so won the confidence of the people that she has one or two applications for boarders. Her two Sabbath Schools are also well attended. Several of the brethren aud sisters lend her a willing and efficient hand."

Hungary and Transylvania.

Pesth.—Rev. R. Koenig.

We have received a letter from Pastor Koenig under date of January 16th, 1872, including full and interesting reports of the missionary tours in Transylvania of *Mr. Riedel*, the colporteur under his supervision, as well as of the deaconess employed in the "Bethesda" Hospital at Pesth, both supported by our Union. Of the former, he writes :

"Mr. Riedel is still the sole colporteur and traveliug agent in the whole of Transylvania, and I think his efforts have been attended with a very fair measure of success. I wish I had a dozen of men like him for that country—painstaking, plodding men, used to hard work. But it is very difficult in a country like this to fiud laborers of the right stamp. . . . I may add that Mr. Riedel, in the course of the past six months, has visited *forty-nine* towns in Transylvania."

The following, in regard to other mission work under Mr. Koenig's superintendence, and intimately connected with colporteur efforts, will also be interesting: "Our publication scheme has continued to prosper during the last year. We translate and publish Christian literature in

three languages—Hungarian, Sclavonian, and Roumanian. So soon as my usual report, which I am in the habit of sending to the London Religious Tract Society is completed, I will send you a copy."

A LIGHT IN A DARK PLACE.

Of *Ziedt*, in Transylvania, which Mr. Riedel visited in July, he writes: "It was refreshing to alight upon this small town, where I found a community living in the fear of God. Three years ago I visited this place and found many willing purchasers of the Book of Life; and I was doubly rejoiced to return and find the work then performed, and the seed scattered, to have been 'not in vain in the Lord.' I spent the Lord's day there most profitably. Next morning I sold to the rector and the pastor a considerable number of books and Bibles. On Sunday afternoon I found the people sitting in front of their houses talking of their severe losses by the recent floods; but it was extremely edifying to hear these simple, untaught people recognizing in all their calamities the finger of God, and to join in supplication with them for the sanctified use of affliction, and the outpouring of God's Spirit to enlighten and save their brethren still sitting in darkness and in the shadow of death. To me the privilege of fellowship with this 'church in the wilderness' was unspeakably great. It seems as if God has given a special mission to His 'little flock' in Ziedt to let its light shine to His own glory. The darkness all around is the more discernible."

RATIONALISM AND ATHEISM TRIUMPHANT.

In this vicinity true religion seems to have died out. In *Braller* the teacher is permitted to state openly that there is no God, that Jesus was only a pious teacher, and that the creation was only the development of the forces of nature; and the school authorities treat the matter with perfect indifference. At *German Tekes* Mr. R. found only three men advanced in years (one of them blind), that believed in God, and met to read God's Word and pray. He went and entreated the pastor to devise means for reclaiming the ignorant, but could get no reply but this: "I shall continue to preach every Sabbath. 'He that hath ears to hear let him hear.' More I shall not do."

"A LITTLE CHILD SHALL LEAD THEM."

Werth, our colporteur, found a difficult field, abounding in drunkenness and consequent dilapidation: "In vain I tried to obtain a hearing in this wretched place given up to wickedness, and yet I was not to leave even Werth without lifting up a testimony for my Master. From *a few little children* whom I gathered around me, I met with a cordial welcome. When they fully understood my errand, they so beset their parents with clamorous petitions, that these, in order to have quiet for undisturbed feasting and rioting, gave their poor little ones sufficient money to purchase quite a number of New Testaments and tracts."

A HOPEFUL FIELD.

In and around the important town of *Bistritz*, which he visited during the harvesting in August, although, to reach the people, he was compelled to seek them as early as from four to six in the morning, Mr. R. was well received.

"I have much reason to thank the Lord for effectual doors of entrance among the people, and for excellent success in disseminating His blessed Word. Regen and Bistritz, though rather distant as to space, are not unlike in customs, religion, habits, and dialect. They are an honest and religious people, observing with due sanctity the day of rest. I readily disposed of my stock of Scriptures, and sold largely both tracts and books. I was glad to find many reading when I entered the homes, and equally glad to note the absence of demand for superstitious and evil books, such as dreams, fortune-telling, and such like. . . . . In every community near, the school-house is the finest edifice, neither labor nor expense spared. The teachers employed are generally able men; and though the domestic training of children

throughout Transylvania is as wretched and faulty as can well be conceived of, I, nevertheless, have good hope that, with God's blessing on colportage, much good may be wrought."

During September Mr. R. extended his tour through a considerable portion of Transylvania, of which he writes: "There is not, I believe, a country in all Europe to be compared to this for the multiplicity of nationalities and religious creeds."

He gives us also the following account of

A SINGULAR CUSTOM.

"As a remnant of former warlike times, the churches in and around *Bistritz* are furnished with high towers and surrounded by walls. These towers are the common property of the commuuity, and serve alike to store away their *clothing* and their *bacon*. This latter article being considered their most precious commodity, is entirely stowed away in the tower for fear of fire in their own dwellings. Every Sunday morning, punctually at seven o'clock, the keeper of the tower unlocks the gates, and to the uninitiated the novel and somewhat ludicrous sceue presents itself of many hundreds of inhabitants, the heads of families, streaming into the parish church to take from theuce their clothing and provision for the week! As the dense crowd issues out homewards, and the stranger draws near to inspect what is so religiously grasped in their hands, he discovers to his amazement neither Bible nor hymn-book, but a lump of bacon, differing in size according to the wants of the respective families, for the next week's consumption! It is due, however, to the inhabitants to state that, apart from that marvelous, time-honored practice, they observe with laudable propriety the day of the Lord, and are diligent Bible readers. I scattered largely the seed of the Word in these parts."

PUBLIC CALAMITIES SANCTIFIED.

Of *Zuckmantel*, after giving some interesting details which we are compelled to omit, he writes: "The hand of the Lord is heavy on the surrounding districts: failing crops one year, inundations the next, and now abounding sickness and scarcity of provisions. Thus I found willing listeners, seeking, as I did, to speak of the 'one thing needful,' and trust that some are awakening from their death-slumber to seek the Lord, who hath not afflicted them willingly, but for their eternal profit."

A LAUDABLE PRACTICE.

"One Suuday I spent in *Regensdorf*. At both sessions of public worship I was greatly delighted to see the inhabitants, old and young, crowd into the house of God. It appeared like a great stream of living beings. Being totally unaccustomed to a similar observation of the Lord's day in other neighboring towns and villages, I asked the teacher how he accounted for this pleasing singularity. My informant replied that for several hundred years a law was in force in this community which exacted the attendance in church of every youug man and young woman iu the parish. In default of attendance they were required to pay a fine. Absence from the forenoon service was visited with the penalty of 14 *kreutzers*, and from the afternoon 17 *kreutzers*. This regulation applied to all below twenty-four years of age, and was in full force to this day."

UNFAITHFUL PASTORS.

In October and November Mr. Riedel visited the villages and market-places in the neighborhood of *Heldau*, where he found a sad neglect iu regard to education, the public schools being closed nine months in the year. The destitutiou iu things spiritual is still more deplorable.

A devoted Christian, upon the ground, ascribed much of the blame for the prevailing godlessness to the pastors. "Careless, indifferent, and unbelieving shepherds, they have neither heart nor desire for the spiritual wants of the flock. Rationalism, Mr. B. said, was the destructive poisou in the pulpit-teaching here; also, that as soon as the services on Sunday were closed the pastors were the first to rush into amusements and Sabbath desecration of all kinds."

A GODLY SEED.

Of the last month in the year, Mr. Riedel writes: "I have made a number of tours to the more distant market towns and villages, and my heart was gladdened by the discovery that the Lord has even here his hidden ones. In various parishes I met with God-fearing men; they were not a little comforted at my coming among them, and gave me and my message a right warm welcome."

POVERTY, IGNORANCE, GODLESSNESS.

"I was struck with the poverty of the place [*Kerlesch*]. The teacher lives in the school-room, which is by no means spacious. Owing to the extreme cold, and having no other means of shelter, a number of domestic animals shared the same apartment with teacher and scholars. Order and cleanliness had taken flight, and great confusion reigned. Very different is the position of the rich peasants in the flourishing town of *Treppolen*. Outwardly all is prosperous, but vital godliness sought for in vain. The Roumanians in this district are not easily approached. They are mostly shepherds, and *not fifteen in a hundred can read!*"

THE BETHESDA HOSPITAL.

Among other interesting items our lady missionary writes: "We have been privileged to receive *four hundred* patients into our house during the last year. Nearly one-half of these are sailors belonging to a great variety of nationalities. They are, for the most part, ignorant and rough; . . . whether Protestants or Catholics, they are generally without religion." She mentions a number of cases, and especially that of a sailor, who while cured contrary to all expectation, of a fearful wound, "learned to recognize the love and the power of that God who had healed him."

Italy.

In the last number of our Magazine we furnished our readers with a *Supplement* giving an account of *our work in Italy* as exhibited in the *First Report* of the "Evangelization Committee," of the Free Italian Church. Besides the places mentioned in that Report the American and Foreign Christian Union has, by its evangelists and colporteurs, labored for a longer or shorter period at

A NUMBER OF OTHER POINTS,

among which may be mentioned those of Torano, Spalatro, Prato, Foiano, Miseglia, Varese, Casale, Bellagio, Bari, and Lecce. Nor has the success attending these occasional and temporary missionary exertions been insignificant. While a due regard to the greater promise offered by some fields over others has not unfrequently seemed to be a Providential indication of the propriety of concentrating upon certain localities the efforts which the liberality of the American churches enabled us to put forth, we have reason to hope that in many, if not in all, of the places where we were compelled to relinquish the stated preaching of the Word, the good seed has retained its vitality, and that many Christian converts scattered over the peninsula at this moment bless God for the glad tidings of salvation brought to them by the evangelists now laboring elsewhere.

Thus in the city of Florence, where our evangelist Ciappeti was for a time stationed, prior to January, 1869, the church, although at present without a stated pastor, is reported as enjoying "the advantage of having among its elders two of the oldest converts in Central Italy, men of fervent piety and ripe experience, and universally respected and beloved." There are 50 communicants and 26 Sunday-school scholars, besides 200 pupils in the day-schools. It speaks well for this poor people that the church has become self-sustaining, except that their place of worship is gratuitously furnished them.

LABORS OF OTHER CHRISTIAN AGENCIES.

In addition to our stations mentioned in last month's supplement, the Report of the Evangelization Committee contains notices of the following: Bologna, Fara, Milan, Rome, Edolo, Ghezzano, Locarno, Pisa, Pistoia, and Sondrio. The first four of these are expressly stated in the

Report as being supported by the Evangelical Continental Society of London. The remainder we presume to be self-sustaining, with such aid as is afforded them by the Free Italian Church. In Bologna, the church founded by an evangelist supported by our "Union" has a membership of 71, with a considerable number of candidates for admission. The two churches in Rome have 13 and 34 members respectively. Pistoia, formerly one of our stations, has a flourishing church with 40 members.

EVANGELICAL SCHOOLS AT FLORENCE.

Some of the most interesting statements in the Report relate to the schools at Florence under the charge of a local committee, of which the Rev. A. R. Van Nest, Jr., D.D., is a member. There are at present over 300 children on the roll—Protestant, Roman Catholic, and Jewish; and since 1861 more than 3,000 scholars have passed through these evengelical institutions. "Many of them are now heads of families. These have all been lost to the Roman Catholic Church, and if many of them have not become new creatures in Christ Jesus, they have, at least, overcome their prejudices and superstitions, learned to read and write, and to appreciate God's Holy Word. The girls especially have become women in the true meaning of the word. Oh, what a noble and holy mission they have thus been rendered capable of exercising in the bosom of their families and in society at large!"

THE EVANGELICAL ORPHAN ASYLUM,

situated in the suburbs of Florence, is a most interesting institution. It has three leading objects: 1st. To shelter the orphan children of Protestant parents, prevent them from falling under the influence of the priests, and furnish them a truly Christian education. 2d. To aid evangelists, colporteurs, and other poor Christians of whatever denomination, in instructing their daughters. And 3d. To provide a Christian home for the education of the daughters of foreign Protestants residing in Italy, who are not in easy circumstances. It is the practice to admit the children of evangelists and others, who are laboring in the work of the Lord, at rates reduced according to the worldly circumstances of their parents, while orphans are received gratuitously. We have room for but a single incident, which we give in the words of the Report:

"The other day, at the close of the General Assembly of the Free Italian Church, on the suggestion of the President, Signor Lagomarsino, all the deputies paid us a visit *en masse*. After a frugal breakfast in the open air, the orphans sung various hymns, accompanied by the piano, delighting the hearts of all these Christian evangelists, who so generously and unexpectedly came out of their way to see the Institution. Signor Jahier, the Vice-President, delivered an appropriate address, and Signor Conti implored the benediction of the heavenly Father upon the children. The scene was a most touching one. The majority of the names of these dear orphans were not unknown to the members of the Assembly. The names were those of workmen of the Lord, who had labored, and labored among the first, and were now resting from their labors. The sight of one of these dear little creatures, of five years of age, the daughter of the excellent and beloved Tealdo, who had been among the first to preach the Gospel of Jesus Christ with such blessed effects in Italy, and especially in Milan, and who had been the companion of many of the ministers there present, produced such an emotion that words cannot describe it. That same day a collection was made among the evangelists to supply some of the small personal needs of the children, and the Assembly unanimously agreed to insert in its 'Proceedings' its entire satisfaction with what it had seen and heard at the Institution."

Chili.

Talca.—Rev. S. Sayre.

THE first letter from Mr. Sayre since the death of his wife, in October last, is dated January 27, 1872. After referring to his severe affliction and giving some

intelligence of a personal character, he writes as follows of the condition and prospects of the mission, and of the pressing need of better accommodations for its public worship:—

"As to the progress of Christianity here, while there is every thing to discourage, there is something to encourage. While practical infidelity and superstition abound, yet there are a few who are attracted by the light of the Gospel, and the power of the Romish Church is daily loosing its grasp on the popular mind.—Several have already confessed Christ publicly, and at our last communion two others asked to be admitted to the church.

"We are greatly in need of a more suitable place of worship, and I feel sure if a little chapel could be put up in this city for the purpose, it would be of great benefit to the cause. We need for this object at least $5,000, and if half of this sum could be secured at home, I feel confident the rest could be raised in this country. Over $200 have been collected, but what shall we do for the rest?"

Santiago.—Rev. J. M. Ibanez Guzman.

Our newly-installed missionary writes (February 1st) in a hopeful strain. Without being able to report a large increase in the attendance upon the services of the chapel, he is encouraged by the formation of a good nucleus of constant worshipers. There are some fifty whose faces are always seen at the meetings: while the total average attendance is sixty-five.—Mr. Ibañez mentions the admission to the communion of a man who had been received as a candidate during Rev. Mr. Gilbert's pastorate, and alludes to the prospect of an accession of four other persons—three women and a man, the latter a clerk in the office of a distinguished lawyer of Santiago.

It will be seen by the following extract that the school is prospering and has become self-sustaining:

"My school project is shaping itself into a fact. Carpenters and painters are busy at work; nine children are seeking admission, and good teachers being acquired. Some of our wealthy and influential men have subscribed towards it.—One has given $50 and another $20—several $10. One gentleman has offered his services in procuring new subscribers. Yesterday he told me to call upon him in case I was short of funds. In view of these and other circumstances, it is highly gratifying to me to state to you, as I now formally do, that the monthly allowance kindly granted us for school purposes by the 'Union' has become unnecessary from the 1st of January last."

Northern Mexico.

Monterey.—Miss M. Rankin.

Under date of January 27th, Miss Rankin writes from Monterey: "The revolutionists do not seem to be making much progress, and, consequently, remain in this vicinity. The consequence is an interruption to all business, and, at present, things look very dubious. Our work is still going on, and no hindrance to the cause of Protestantism results from the war, except that we do not dare to send our men very far out into the country."

After mentioning the fact that a very competent Protestant Mexican had been secured, whose services promised to be of great value in training converts (many of whom are extremely illiterate), for going forth as teachers and colporteurs, Miss R. adds: "Since my return in September, eleven have united with our church in Monterey, making its present membership forty-eight. Our Bible class and Sabbath and week-day schools continue to be well attended, notwithstanding the troubles without. We have a good man over the churches of Mezquital and San Francisco, who reports a favorable attendance. The church at Cadareita is also prospering."

In a subsequent letter dated February 13th, Miss Rankin thus refers to the work which the Providence of God has entrusted to her charge;

"I seem unavoidably to be just where

I am. Providence has brought me along from one step to another in this Mexican mission for twenty years. When I commenced my labor for the Mexicans no one sympathized in such a hopeless effort. But I believed Christ died for these people, and that He demanded Mexico for His inheritance. I asked the Lord to aid me in merely laying a foundation for an evangelical work in this poor, neglected country. He has more than answered my request by permitting me to witness the establishment of several churches and scores of Mexicans converted to the true faith. We have some eight or nine schools, where the rising generation are taught the principles of the Bible, and just now we have secured a competent teacher for the training of boys and young men for the ministry. Many things have transpired lately highly encouraging."

HOME WORK.

Louisville.—Rev. J. M. Sadd.

Our esteemed missionary continues his labors among the poor and the outcast. The Mother's Meeting, conducted by Mrs. Sadd, is well attended, and seems to be productive of much good. The Industrial School is considered so useful that a neighboring church is about to institute another of the same character. At its last session twelve teachers were present. Respecting its support, Mr. Sadd writes :

"It takes much material to keep it up, and other expenses are required ; but the Lord provides by opening the hearts of friends of the cause. Last week one gentleman gave me thirty dollars—twenty for the poor and ten for the school. Another, this week, very unexpectedly, gave me five dollars for the poor. I did not ask man for this, I asked the Lord only ; and as I receive freely of Him, so I freely give to those whom I find to be in distress."

Respecting the children, Mr. Sadd remarks :

"I wish I could report more cases of clear and decided conversion to Christ among the children, and yet we have some, which encourages us to pray and hold on. We try to lean *hard* on God for the fulfilment of His promise, that those who wait on Him shall not be ashamed."

The following incident will be of interest

FOR OUR YOUTHFUL READERS :

"One little boy of a family whom I have visited many times, died a few days since of the small-pox. A sister had died a little before. When the little boy lay dying he called to his mother, 'Oh, mother, sing, sing—oh, mother, sing !' She was called out of the room for a moment when he began to sing himself. When she came in he said, 'where is sister?' He did not know of her death. 'Oh,' he said, 'I see her ; she is at the foot of the bed, and I want to go to her.' Then he sang again, 'Oh, how I love Jesus because He first loved me,' and he sang this till his voice failed, and he stopped breathing. What a precious sentiment for a little boy four years old."

Cincinnati.—Miss Purlier and Miss Schiller.

Our Bible-women report the continued prosecution of their labors. Miss Schiller's visits to the hospitals were singularly welcome, the matron expressing her desire that she should come frequently upon the Sabbath to see the patients in the Medical Ward, "as this ward is slighted by the Christian societies, and so many are likely to be called away by death without the comfort of the Gospel." Miss Purlier states the attendance upon the Industrial school on Saturday at over one hundred, with some accessions every week. Her Sabbath-school comprises seventy to eighty young children, drawn in only by extreme care and gentleness ; of whom she writes, "I have been surprised at their improvement in behaviour, and strict attention to instruction given. It is pleasant to see them with eyes and ears open, patiently waiting for words of truth."

A TOUCHING INCIDENT

in her experience is thus narrated :—"My attention was directed to a poor woman whose children attended the school She was sick unto death, and destitute of every comfort. Her temporal wants were attended to, a Bible was presented, and words of hope and consolation were whispered in her ear ; prayer

was offered at her bedside, and she said she trusted in Jesus and had hope One cold, stormy day her little daughter called and said, 'Come quick, my mother is dying' I hastily took those things that are indispensable where death comes. I found her alive, and, though her mind was weak and wandering, she said she was willing to go with Jesus. Two days after a messenger called again, asking me to come, for she was dead. Miss S—— and myself dressed her for the grave, and her oldest daughter said, 'We will put the Bible in mother's coffin.' We replied, 'O, you will keep your mother's Bible and read it.' She answered, 'No, we are all Catholics, and will bury the Bible with mother.' But, a few days after the funeral, I visited the family again, and saw the Bible, and in it the family record. These motherless children are attentive scholars in my Industrial and Sabbath schools."

LITERARY NOTICES.

Books.

The Divine Tragedy. By Henry Wadsworth Longfellow. Boston: James R. Osgood & Co., 1871. 12mo, 150 pp.

Mr. Longfellow's newest poetical venture is a very successful attempt to form out of the Scriptural narrative of our Saviour's life and death a drama complete in all its parts, and conformable to the rules of art. We confess, however, that the plan of making the sufferings of the Divine Redeemer a subject of scenic representation is exceedingly repugnant to our taste. The Athenians, it is said, laid a heavy fine upon the rash poet who had chosen the lamentable destruction of Miletus as the theme of his play, because, as they alleged, he had thereby reminded them of the misfortunes of a kindred people; and, while they admired the skill of the author, they prohibited forever its performance on the stage. There are some religious subjects which in like manner are too sacred to be employed for the purpose of the drama. We regret that Mr. Longfellow has followed in one place the exploded theory that Mary Magdalene was the same person as the woman that was a sinner and washed Christ's feet in Simon's house.

An Inside View of the Vatican Council, in the Speech of the Most Reverend Archbishop Kendrick, of St. Louis. Edited by Leonard Woolsey Bacon. With Notes and Additional Documents, including the Syllabus of His Holiness Pius IX. The Protest of Father Hyacinthe. The Protest and Speeches of Bishop Strossmayer. The Apocryphal "Speech of a Bishop." The Acts of the Council. The Appeal of Father Hyacinthe. The Declaration of Dr. Döllinger and his Associates. The Programme of the Anti-Infallibility League. New York: American Tract Society. 250 pp. 16mo.

We consider the publication of this little handbook to be very timely, and hope it will be extensively read. The so-called "*Speech*" of Archbishop Kendrick (published but never delivered) has peculiar significance from the fact that the author of it, notwithstanding his very outspoken declarations and cogent arguments against Infallibility, herein presented, has since yielded to the Papal pressure, and bowed assent to the newly promulgated dogma. How a *man*,—not to say a *Christian*, or still more a *Bishop* in a professedly Christian Church,—can so stultify himself, eat his own words, sacrifice his conscience, and give the lie to his deliberately formed and strongly uttered beliefs, is beyond our comprehension.

It is indeed well for the cause of truth, that, in a single instance, we are able to look back of the present expressed "belief" in a new dogma to the true and honest opinion of that dogma, uttered while it was under discussion. Another similar instance is that of the Abbé Gratry, whose retraction we have noticed this month in our "Editorial Notes," together with the stinging rebuke administered to him by the more honest Father Hyacinthe. Most of the other documents embodied in the book are valuable. We shall probably have occasion hereafter, in our editorial labors, to avail ourselves of the information here embodied.

By way of wholesome criticism, we would say that the editing is not altogether faultless. There is some little confusion of arrangement, and some lack of a proper showing of authority for all the papers inserted.

Popery the Foe of the Church and of the Republic. By Joseph S. Van Dyke, A. M. Philadelphia, etc.: People's Publishing Co. 8vo, 304 pp.

This is an intelligent and readable book, written with the earnestness of conviction. In the first part the author discusses "Popery as the Predicted Enemy of Christ's Kingdom," showing that its power and virulent hostility to the true Church were foretold of old, and that it is not only an apostasy, but a phase of paganism. In the second he exhibits Popery as essentially hostile to Christianity. Arrogance, the claim of infallibility, despotism, fraud both in respect to relics and to miracles, idolatry, will-worship, and credulity, are its marked characteristics. In the third and last part Popery is viewed in its relations to liberty, both civil and religious; persecution is shown to be an integral portion of the system, while the immoral tendency of its teachings are set forth in a clear light. Finally, what Rome was, she is; no dogma is revoked, no assumption abandoned, no superstition discarded. While both the logical arrangement of the matter and the purity of the style would admit of much improvement, we think this volume well worthy of a careful perusal.

Sacred Geography and Antiquities. With Maps and Illustrations. By Rev E. P. Barrows, D. D. New York: American Tract Society. 1871. 12mo, 685 pp.

We have no hesitation in recommending this as the best manual of Biblical geography, and admirably adapted for the use of pastor, teacher, and pri-

vate student alike. Within a moderate compass (the first 328 pages of this volume) we have a description of Palestine, containing all that is of prime importance in Robinson's Researches and in Ritter Stanley, and other eminent topographers of recent times. Nothing is here laid down as truth which must, with more extensive reading, be rejected as fable. The pages given to the geography of the nations contiguous to the Israelites, and with which they were closely connected by ties of commerce, are among the most valuable for those who have not time for the examination of more voluminous treatises. The full and systematic account of the Hebrew manners and customs, their laws, religious and civil, their sacrifices, etc., is even more readable, and bears marks of deep and exhaustive scholarship. Dr. Barrows' style is so easy, and the external appearance of the book so attractive, that we anticipate for it a wide circulation.

Seed Truths; or, Bible Views of Mind, Morals, and Religion. By Pharcellus Church, D. D., Author of "Philosophy of Benevolence;" "Religious Dissensions: Their Cause and Cure; A Prize Essay;" "Antioch; or, the Increase of Moral Power in the Church," etc., etc. New York: Sheldon & Co. 1871. 323 pp., 12mo.

Much of the difficulty of understanding the Scriptures, and most of the divisions that arise between Christians, may be removed by a closer acquaintance—by what may be termed an *interior* view of the Bible. This is the leading thought of the author of this volume, the product, as he informs us, of about five years of study. We are convinced that it is a correct one, and have no doubt that the perusal of these pages will prove both pleasant and profitable.

Northern Lands; or, Young America in Russia and Prussia. A Story of Travel and Adventure. By William T. Adams (Oliver Optic). Boston: Lee & Shepard, Publishers. New York: Lee, Shepard, & Dillingham. 16mo., 360 pp. Illustrated.

This is the second volume of "Young America Abroad—Second Series." Oliver Optic is so well known as a writer of books for boys, that it is scarcely needful to do more than to announce another book from his prolific pen, in order to have the general character of the new volume appreciated. His books are not religious—do not pretend to be—are not fit for the Sabbath School Library, and should never be found in it—yet have, for the most part, a good moral tone. They are humorous, racy in fact, and oftentimes exaggerated, but withal instructive, and putting their instruction in such form that it is almost certain to be read by any boy who becomes the fortunate possessor of a volume. Of the present volume the author says, "Perhaps the young people will vote that it is the dryest book the author has ever presented them, because it contains the most useful information." The greater portion of it relates to Russia, a very interesting nation, about which comparatively little has yet been written, especially for youthful readers; and the author further tells us that he "writes from his own notes and recollection, so far as scenery, manners, and customs are concerned;" also making "diligent study and use of all the material within his reach."

Around the World: Sketches of Travel through many Lands and over many Seas. By E. D. G. Prime, D. D. With numerous illustrations. New York: Harper & Brothers, Publishers. 8vo., 455 pp.

The writer of this notice has been happy to claim Dr. Prime as his personal friend ever since he first met him, face to face, in Paris, France, in the summer of 1855; and when, about three years since, he heard that this friend, with others, contemplated a tour around the world, he would gladly have made one of the party. Not able to do this, he followed the travelers in imagination, as week by week the letters of *Eusebius*, in the *New York Observer*, told of their overland trip to California; of their visit to Yosemite, and the other various wonders of that land of gold; of their voyage over the Pacific; of their observations in Japan and in China; of their subsequent visits to Calcutta and Allahabad, and the scenes of the Indian mutiny, and the Himalayas; of their still onward journeyings through Palestine and Asia Minor and Turkey and Greece and Italy and Austria and Germany and France to Paris, "more gay and beautiful than ever," but so soon to be besieged and desolated; and of their homeward way through England and across the Atlantic. We have anxiously desired the publication of these travels in fuller detail and in book form; and now we have the wish gratified. To all who, like ourselves, have read the letters, it will be a welcome volume. To all others we would say, they have a treat in store for them when they can get the book.

A Child's History of Greece. 2 vols., 16mo. By John Bonner.

A Child's History of Rome. 2 vols., 16mo. By the same.

A Child's History of the United States. 3 vols., 16mo. (The third volume being a History of the Great Rebellion). By the same. New York: Harper & Brothers. 1871.

A Child's History of England. By Charles Dickens. 2 vols., 18mo. New York: Harper & Brothers. 1871.

It would be difficult for a father to make a more judicious addition to the family library than the series of child's histories of which the titles are given above. Mr. Dickens' work has been so long before the public that its merits are highly appreciated. But the Child's History of Greece, and its companion histories, by Mr. John Bonner, are not known as widely as they deserve to be. There is nothing dry or lifeless about them. The legends, as well as the veritable history, are told in so simple and engaging a manner as to chain the interest of old as well as young readers. A highly cultivated friend tells us that he is accustomed to read portions of them aloud to his children for half an hour every evening, and that the children look forward to the family gathering with as pleasing anticipation as he does. The illustrations with which Mr. Bonner's

volumes abound are many of them very fine, and all are real helps to the understanding of the text. A number are taken from antique monuments and designs. Any intelligent child of nine or ten will be delighted with these books.

Bible Lore. By Rev. J. Cowper Gray, Author of "The Class and the Desk," "Topics for Teachers," etc., etc. New York: Dodd & Mead, Publishers. 16mo., 312 pp.

We cannot better give an idea of this book in brief than by furnishing its Table of Contents, which is as follows:

I. Rare Manuscripts of the Bible.
II. Ancient Versions of the Bible.
III. Celebrated Commentaries on the Bible.
IV. Famous English Translations of the Bible.
V. The Authorized Version of the Bible.
VI. Historical Copies and Curious Editions of the Bible.
VII. Peculiar Words and Phrases in the Bible.
VIII. Absurd Customs Mentioned or Referred to in the Bible.
IX. Remarkable Predictions in the Bible.
X. Striking Coincidences in the Bible.
XI. The Apochryphal Books of the Bible.
XII. The Literary Features of the Bible.
XIII., XIV., and XV. Notable Places mentioned in the Bible.

The value of the book is increased by a full index.

Bede's Charity. By Hesba Stretton, Author of "Max Kromer," "Nelly's Dark Days," "Alone in London," etc., etc. New York: Dodd & Mead. 16mo., 311 pp.

This book is by a good author. We have not found time to read it carefully; but if it is as admirably suited for adults as "Max Kromer" for juveniles, it will be found both entertaining and instructive. It is a story of trials and bitter experiences, ending in deliverances full of joy and peace. The heroine, who tells her own story, does not herself get married, but she witnesses the marriage of two couples who are dear to her, sees them walking in the paths of virtue and practical piety, and is content.

Magazines and Papers.

Eclectic Magazine.—The March number has an attractive contents table. The leading article on Mahomet is perhaps the most solid of the historical selections, and that on "Strange News about the Solar Prominences," the most novel and interesting of those on purely scientific topics.

Harper's Magazine.—The rapid growth of our country in material wealth finds an index in the development of the United States Treasury Department, which forms the subject of a valuable article. Superior to this in general interest is the sketch of Northern Bolivia and its Amazon outlet, the best and most profusely illustrated of the descriptive articles. One of the most attractive portions of the Monthly, however, is the very complete editorial record of scientific progress, where, within the compass of a few pages, we find each month all that is most important in the rapid advance of physical discovery.

Saint Paul's Magazine.—The reprint of this periodical (published by J. B. Lippincott & Co.) for February, contains the continuation of Nathaniel Hawthorne's romance, "Septimius," and of Jean Ingelow's "Off the Skelligs." The paper of Henry Holbeach on the Duke of Argyle (one of a series on Literary Legislators) possesses considerable interest, on account of the recent alliance between the Duke's house and the reigning family of Great Britain.

Our Monthly for March has a pleasant look, and the contributions to its pages are in general very good. We may notice as particularly readable those of Mrs. Laing, "Sketches in Rome," and of Mrs. Wright, "Beginning a Pastorate." "Lights of the Dark Ages" is a series of sketches of mediæval doctors, of whom the majority of readers know too little. In the present number we have the Life of John Erigena, the Philosopher.

Catholic World [Papal].—The most noticeable article is that entitled, "An Uncivil Journal." The effective support which the publications of Messrs. Harper & Brothers have given to the cause of Protestantism and of Reform, is seen not only in the endeavor of the Roman Catholic party to exclude their school-books from the public schools, but in this attack upon their "Journal of Civilization."

Mothers' Magazine for March.

Good Words for the Young for February.

We have already expressed our high appreciation of these periodicals.

Sunday School Teacher for March.

One of the best articles is "A Lesson from the Church of Rome"—on the Jesuit schools for the young—from the pen of Rev. H. Clay Trumbull.

The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands. We have received the March number, together with the Eleventh Annual Report of the Society. The former contains letters which cannot but encourage the Christian heart. In India and throughout the East the place of woman in the missionary work is an important one; and the extent of her possible usefulness cannot yet be measured.

American Missionary Magazines.

American Bible Society Record for February 15th has an interesting paper by Rev. B. F. De Costa on the Bible in Iceland.

Sailor's Magazine. American Missionary.
Home Missionary. Missionary Herald
Foreign Missionary. Presb. Monthly Record.
Baptist Missionary Magazine.
Spirit of Missions.
Reformed Presbyterian and Covenanter.

In the last-named we have, among other papers of permanent value, one by Prof. Tayler Lewis, LL.D., on the Old Scottish Psalmody, which is not only very appreciative, but gives conclusive grounds for rejecting the dictum of certain critics who have stigmatized the old Scotch paraphrases of the Psalms of David, without exception, as "religious doggerel."

English Missionary Periodicals received for March:

Evangelical Christendom.
True Catholic.
London Christian World.
The Shield.
Church Missionary Record, etc.
Wesleyan Missionary Notices.

The first three of these are always peculiarly rich in intelligence and in comprehensive views of the work of Christ in various lands.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 29th February, 1872.

NEW HAMPSHIRE.

Lisbon. Rev. Robt. S. Stubbs	$5 00
Meriden. Per Rev. E. E. P. Abbott $9, Lecture $5 53	14 53
E Concord Rev. Mr. Kendall $1, others 80c.	1 80
Concord. Rev. F. D. Ayre, Rev S L. Blake, B B. Davis, W. P. Ford, C. P. Moore, Dea. Webster, $1 ea; R. P. Asso. $1.50; Cash 50c., Lecture $6.25	14 25
	35 58

VERMONT.

Danville. M. and C. Chs., Mrs. C. W. Thompson $1, others $3 80	4 80
Norwich. Cong. Ch., add $1, Lecture $8	9 00
Poultney. J. Morse $2, W. Dewey $1, Lecture $4 85	7 85
E. Hardwick. Cong. Ch. and Soc, by Rev. J. Torrey	20 00
	41 65

MASSACHUSETTS.

Boston Hanover st. M. E. Ch	17 78
Winchinden. M. E. Ch	15 68
Cochituate. M. E Ch	8 16
Salem. M. E Ch.	26 60
Boston. Winthrop street M E. Ch.	9 00
Chelsea. Billingham M E Ch add	15 00
Nantucket. Rev. G. A Morse	2 00
Grafton. Sylvanus Bosworth	1 00
E. Taunton. Levi Andrews	2 00
Shelburn Falls. E. Maynard	3 00
North Brookfield. Thos Snell	10 00
	110 22

CONNECTICUT.

—— A friend—"parting gift"	10 00
Wapping. Rev. M. Howard	1 00
	11 00

NEW YORK.

N. Y City. Mrs. R. I. Brown, for Miss Rankin's field	58 08
" Mrs. Jane G. Phelps	25 00
East New York. Ref'd Church Rev. C. R. Brauvelt, by Henry Dakin, Tr.	33 47
Seneca Castle. Pres. Ch., Rev. A. H. Parmelee	9 00
Kortright Benev Asso of 1st U. P. Ch., J. B. Keeler, Tr.	12 00
N. Y. City. Woman's Union Miss'y Soc'y, for Miss Rankin's field	50 00
Albany A Lady, by Rev. T. R. Rawson, for Cent Mexico	25 00
N. Y City. Alex Van Rensselaer, to constitute his daughter Louisa a L M.	30 00
" Estate of C. Adams, which constitutes his wife, Mrs. Emma Adams, a L M	50 00
" Mrs C. Turnbull, in part, for a L M.	25 00
" E C. Richards, to constitute Rev. E. W. French a L M.	30 00
" John C Crosby, to constitute Rev. G. D. Prentiss, D.D, a L D.	100 00

NEW YORK—*Continued.*

Norwich. M. E Ch. add	16 00
Rhinebeck. M E Ch. add	1 00
Syracuse. Centenary M. E. Ch.	62 16
" First M. E. Ch	19 51
N. Y. City. Mrs. Murphy	25 00
New Paltz R. D. Ch., Rev. P. Peltz, for the Orphan Asylum under the care of Dr. Van Nest, J., at Florence, Italy	25 00
Rochester. Thos Broxholm, for Central Mexico	3 00
Utica. Ladies, per Mrs. M. W. Bussy, for Miss Rankin's field	43 78
Auburn. E. C. Hull	5 00
N. Y. City. Bostwick Estate	3,603 58
	3,651 38

NEW JERSEY.

Newark. Mrs. Laura Blosson $5, W J. $10, C. S. Haines $25; Asso. U P. Ch., Rev. A. Crawford, L.M., $17.50	57 30
Passaic. T. B. Stewart $10, North Ref'd Ch add $2	12 00
Hudson. Simpson M. E Ch add	14 00
Camden. A. C. Serrel	5 00
	88 30

PENNSYLVANIA.

Pittsburg. Sab Schl. of 1st Cumb. Pres. Ch., for Miss Rankin's field	25 00
Nicholson Rev. J. B. Sumner	1 50
Sinnemahoning M. E Ch	5 00
Sunbury. M. E Ch.	5 00
Washington. Circuit	2 00
Philadelphia. P. C. Brink	5 00
Shamokin. M. E. Ch	5 00
Philadelphia Church of the Holy Trinity, for Central Mexico, contributed by Thos. H. Powers	100 00
" Jas. Bayard $20, Mrs Bayard $10, Jay Cook & Co $100—for Mr. Riley's field; M. A Longstreet, for Mexico, $10; Wilson, Boyd Cash, Combs, Yard, Wiggan, Jenkin, Ross, $5 ea.; Agnew $4, Cash $1; Rockwell, for Mexico, $4; J. Loomis $1.	190 00
Chestnut Hill. H J. Williams	20 00
Litz Rev. Mr. Felt	10 00
Tamaqua. Geo Wiggan	5 00
Norristown. Dr Ralston $10, G R Fox $10.	20 00
York. Samuel S nall	25 00
Buchanan Rev T Edwards	2 00
Olivet. Mrs Leah Altshouse	1 00
	421 50

MARYLAND.

Baltimore J. S. Beacham $10. C. J. Blake $50, Straw Bridge M E Ch $43, Jas. Boise $50, Rev. Dr. Leyburn's Church, one-half for Dr. Kalopothake's Mission in Greece and one half for Italy, $206 61.	359 61
Towsontown. Mrs Shcally	10 00
Gowanstown. M. E. Ch., in part	8 18
	377 79

DISTRICT OF COLUMBIA.

Georgetown. M. E. Ch., in part 47 33
Washington. Metropolitan M. E. Ch., Capt. Keyes $5, Mr. Boutwell $5, others $3 ... 13 00
60 33

MISSOURI.

St. Louis. J. M. McCombs, for Cent. Mex.. 25 00
Macon. R. H. Sloan $5, Mrs. Jennie M. Sloan $5—for Italy 10 00
35 00

ILLINOIS.

Freeport. Mrs. H. Ely, for Miss Rankin's field 5 00
Charleston. Pres. Ch. 13 15
" Christian Church 8 50
" M. E. Ch 4 70
Danville. S. Griffith 50 00
Jacksonville. 1st Pres. Ch 26 50
" Central Pres. Ch. 21 00
" Westminster Pres Ch 20 50
" West Charge M. E. Ch 20 00
" East Charge M. E. Ch. 8 00
" Rev. Mr. McKee 90c., Mr. Hook $1, C. D. Miller $5, E. H. Dummer $2, H. Kachman 50c. 9 40
Mt. Sterling. Pres. Ch. 38 75
" M. E. Ch 10 50
" Individuals 3 00
Springfield. 1st Pres Ch.. Mrs. B. Edwards $10, J Bunn $5, others $14 50 ..... 29 50
" 2d Pres. Church, Jos. Thayer $50, others $7.50 ..... 57 50
" 3d Pres Ch 4 50
" M. E. Churches 8 50
" L. H. Coleman $2, M. Bressman $1 ..... 3 00
Clinton. Pres. Ch. 6 10
" M. E. Ch. 4 00
" Bapt. Ch 2 00
Chicago. Rev. W. B. Truax, per Rev. J. H. Harris, in full of L.M 10 00
Chebanze. A. J. Ford, for North'n Mexico. 5 00
369 10

INDIANA.

Southport. Union Meeting 12 55
Greenwood. Pres. Ch., in part 15 30
27 85

OHIO.

Middletown. 1st Pres. Ch., which constitutes Rev Joshua L Russell a L.M.. 42 00
" Meth. Prot. Ch., a friend 10
" M. E. Ch., Mr. Colwell 3 00
Blue Ball. 1st Pres. Ch, in part. for a L.M. 10 68
Cedarville. Ref'd Pres. Ch., add. 3 Mrs., Reed & Miller, $1 ea. 4 00
Oxford. 1st Pres. Ch, A. Guy, M.D., $100, half for Miss Rankin's field, half for Central Mexico and to constitute Henry Maltby a L.D.; Messrs. Young, Duval, Osborn, McCord, Goble, Mrs. Guy and Bell, $5 ea.; Rogers, Stanton, Lowes, Hill, Mrs Patterson, Newton, Luckett, Cotton, Ream, Waldron $2 ea.; Ankenny, Bishop, Sawyer, Mollineaux, Corwin, Gillard, Ferguson, Mrs. Saddler, Ide, Morrison, $1 ea ; Children, Kumler, Haskell, 50c ea 166 50
" 1st U. Pres. Ch., Mr. Prentiss $2, Mr. Boice 25c. 2 25
" Col'd Meth. Ch. 1 82
Columbus. Additional, B. F. Stagge 5 00
Springfield. 1st U Pres. Ch., John C. Crothers $100, to constitute Mrs. Anna E. McConnell, Misses Emma E. and Indiana Crothers L.M's; others $38.30 ..... 138 30
" 1st Pres Church, Messrs. McGoorkin, Small, three Mrs. King, $5 ea.; Mrs. Smith $3; Messrs. King, Berry, Buckingham Black Steele, $2 ea.; Smith, Crothers, McGrew, Christie, Dunlap, Clark, Teagarden, Comstock, Cooper, Laslie Wertz Murphy, Holloway, Patton, Mrs Clark, King, Hunt, $1 ea.; Mrs. Shaffer $1.50; Messrs. Christie, Raffensperger, Mrs. Barr, McGookin, Carter, 50c. ea.; Robbie Clark 10c.—which constitutes Rev. Geo. F. Cain a L M. 59 10
Springfield. Protestant Epis. Church, Mrs. Clark $9, Mrs. Bishop $3, Mrs Warder $5—in full of L.M. for Rev. Chas. B. Davids, D D. 17 00
" Meth. Prot. Ch 6 50
" A female friend 2 00
Dayton 1st Eng. Luth. Ch., Messrs F. J. & A. Gebhart $20 ea.. Baird & Bro. $7, Messrs. J. S. & D. Gebhart $5 ea.; Bemm, Beaver, Phelps, Houk, Eckert, Cassell, $5 ea ; Mr. Steig $3; Beaver, W. G. W. & C Gebhart, Poulkotte, Stentz Mrs. Graham, Chambers, $2 ea.; Crawford, Neemeau, Leutz, Groves, Snyder, Harnish, Kneer, Weuhett Kuhns, Cox Decker, Moses. Bajer, Inskip, $1 ea.; Sheffel, Stilzel, 50c. ea.; Miss Stutsman 52c. 148 52
" 3d st. Pres. Ch., Winters & Son $100; Messrs. Daniels, Clark, Mrs Perrine, Eaker, Eaker, $5 ea ; J. L. Little $2, J Kenney $1, G. M Young 50c 128 50
Dayton. 1st Baptist Ch., C. Parker $10; Messrs. Tower, Barney, Huffman, Mrs. Corwin, $5 ea.; C. Crawford $3; Messrs. Leland, Kniesley, Huffman, Kniesley, $2 ea.; Compton Sample, Thomas, Carmel, Roseburg Stevens, Bierie, Thresher, Crawford, McIntire, Darrow, $1 ea.; C. Snyder 5 c. 52 50
" 1st Pres. Church, G. L. Phillips $10; Messrs Haas, Lowe, $5 ea.; Mrs. J. D. Phillips $2.75; Moore, Lowe, Mrs. Larew. $2 ea.; Thomas, Martin, Cooper, Mrs. Stockstill, Rench, Strong, Wright, Craighead, Dubois, Johnston, $1 ea.; Mrs Green 60c.; Mrs. Cummin, Craighead. Tenny, 50c ea. 40 94
" Cooper Female Sem., for Miss Rankin's field, $50; Mrs. M skimins $5 ..... 55 00
" 3d Pres. Ch., Mr. Black $10, P. Mitchell $5, Mrs Pretz, Mitchell, $3 ea.; Mrs. Osborn $2 50; Light, Barnett, Moorehouse, $2 ea.; Waymire, Bigger, Mrs Bigger, Curry, Rogers, $1 ea.; Mrs. Edgar 50c. 35 0
" Grace M. E. Ch., S. Brown $5, P. De Trasky $2 ..... 7 00
" United Brethren Ch., Messrs. Rike & Applegate $1 ea 2 00
" Prot Epis. Church, Mrs. Nixon $2, a Friend $1 ..... 3 00
" 1st U. Pres. Ch., in part, Mr. Miller.. 50
Miami City. Pres. Ch 10 00
Gustavus. Elam Linsley 1 00
942 21

IOWA.

Columbus City. U. Breth. Ch 25 00
" Union Collection 15 00
Anamosa. M. E. Church 21 75
" Union Coll 8 25
E Waterloo. M. E Ch. 25 00
Fairfax. M. E. Ch 16 00
Brick. M. E Ch 14 00
Lisbon. M. E Ch., in full of L M. for Rev. O. D. Bowles 15 00
140 00

Total $6,311 91